

# CHURCH



# RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I.

FLUSHING, N. Y., JULY 3, 1841.

NO. 32.

## THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,  
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY  
CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

### Education.

From the Dublin University Magazine.

#### THE CLASSICAL SYSTEM OF EDUCATION.\*

The subject to which we propose calling the attention of our readers, is one whose importance daily more and more presses itself on all thinking minds. A strong feeling has been diffused against the study of the classics to the degree heretofore adopted; and, indeed, we think there would be no exaggeration in saying that the tendency of the public mind is decidedly in favor rather of scientific, or that kind of knowledge usually denominated useful, as the subjects on which to exercise the youthful mind. The opponents of the old system of instruction have been unwearied in their arguments and objections, while the advocates, as usually happens, the defensive party, have, for the most part, remained silent and apathetic spectators of the movement without argument or counter objection. We are persuaded, that one half its supporters are so, because they are prizes and rewards of considerable value offered by our universities to encourage classical learning, and because distinction in the University seems a good passport to professional success. This may, indeed, be a fair motive for teaching boys these things, so long as the present system continues; but it is evidently no reason for supporting the system itself. The real position, it is plain, is whether the rewards, honors, and emoluments which universities have to bestow, and of which it is evident they are only trustees for the national good, should now be transferred from the pursuit of these studies to that of others more in consonance with the spirit of the age. Now, in spite of the often repeated declamations of our modern philosophy, we confess ourselves old-fashioned enough not to feel any great confidence in this same spirit of the age, and disposed to believe, that though our fathers had neither rail-roads nor steam engines, yet were they, after all, wiser in some things than the men of this generation. This being our belief, we have thought that our readers would not be altogether displeased to find us occupying a few pages in a

brief statement of the reasons which operate to create and confirm it in our minds: and the appearance of the profound philological work, whose title we have affixed to our paper, seems to present as good an opportunity of doing so, as any that is likely to occur.

The objections to the old, and we are happy to add, still general method of instructing boys, namely, by teaching them the ancient languages and authors, may not unfairly be compressed into somewhat the following summary. That it is a most preposterous thing to expend so many years, indeed the best years of life, in reading the opinions and learning the words and phrases, and imbu- ing the mind with the tone of sentiment and thinking of writers, who lived centuries ago; that the knowledge of that period was wretched, mere guess-work, and of the most absurd kind; that the belief and notions of the very wisest and best among the ancient thinkers were degraded by the most grovelling folly and superstition; that much better works exist in the modern languages, and that by requiring the student's attention for the old world, you insure, as far as in you lies, his total ignorance of these the more valuable products of the new; that the politics, religion, laws, manners, and condition of nations, which have now wholly perished, cannot be of the same importance as those of our own and neighboring countries, since the one has a direct, and the other only an analogical application to our own times, and that even granting them worthy of the careful examination and study of a few; interesting in the highest degree, as objects of learned curiosity and leisure: still, surely nothing can be more und- visable than that the mass of educated persons should expend invaluable time in acquiring infor- mation and pursuing studies of this nature? What advantage, a hundred times have we heard it said—what advantage to the barrister, or attorney, or physician, merchant, or country gentleman?—what advantage to the men of any profession or calling, (unless, perhaps, the clerical,) are Homer, or Ho- race, or Virgil, or the various other Greek and Latin books, so diligently conned over and learned al- most by rote from ten to twenty? What now the fruit returned, after all this toil, and so much careful nurture and instruction?

“——— To know  
That which before us lies in daily life,  
Is the prime wisdom.”

And assuredly, if this be true, and that it is none can doubt, much better were it to exercise the memory and the understanding on something leading to the peculiar profession of each—to the occupation in which manhood sees him live, and move, and have his being. Knowledge of this kind has an evident and definite value. It comes

directly home, and is of immediate application to men's business and bosoms. But classical studies lead afar from these profitable lessons, and after exacting the utmost zeal and assiduity, return only facts and literature, in after life scarcely ever called for, and certainly at no time indispensable.

Somehow thus would our modern philosophers, disciples of the world-regenerating society for the diffusion of the refuse of science, and the worst whiggery under the name of useful knowledge: somehow thus would they argue; of course at greater length, with copious illustrations, and by no means a few sarcasms at pedagogues and pe- dants, intermingled with graciously self-approving smiles on their own superior wisdom—and some- how, thus we fear would the present mechanical, mechanism-ruled, and mechanism-worshipping age be prepared to echo. Indeed, it must be ad- mitted that there is in the argument a most spe- cious shew of reality: an appearance of that downright common sense, which is not seldom more valuable for all practical purposes of life, than the highest order of wisdom. We will also admit, that there is a possibility of being classical overmuch in the education of the mass of boys; nay, that there are too many instances where this does occur, and but too many schools that send forth their students so exclusively trained in the dis- cipline of writing bad latin verses, that little else has found access into their empty heads. We are not advocates for any exclusive system; but we deny that occasional instances of perverted judg- ment in the administration of the system are good reasons against the same system free from those perversions. Premising so much in justice to ourselves, and entering this protest once for all against the very vicious sophism that for this *abuse* would discourage the *use*, we pass on to con- sider the system itself, and the objections to it, even under its best and most perfect form of de- velopment.

It was long since perceived, and early as the time of Plato recognized, that there is a very wide dif- ference between the training of the man in his char- acter of human being, and the training of him in that of a member of some profession or occupation: that for the former purpose you should bring out and exercise his whole nature with all its astonishing complexity and variety of powers, faculties, and emotions; while for the latter, there was needed only the guidance and corroboration of some par- ticular ones. You could not do the first without making him, as it were, more man; nor the latter without, in some degree making him less so. In- deed, it were most questionable whether the very best way of rendering him a perfect agent in his particular calling, would not be to reduce him to something not unlike an automaton, but certainly very unlike the perfection of a human

\* The New Cratylus, or contributions toward a more accurate knowledge of the Greek language. By John William Donaldson, M. A., Fellow of Trinity College, Cambridge, and Member of the Royal Asiatic Society, &c. Cambridge: J. & J. J. Deighton, 1839.



being. Now it is precisely this difference and this truth, which has been forgotten by our antagonists upon the present question. There runs through the entire of their reasoning, sometimes it may be concealed, but not the less always present, that most fallacious and false of all notions—the notion, namely, that man is placed in this world for the sole end and purpose of dealing, taking heed, and concerning himself and his faculties about what relates to his mere existence. Whatever precise amount of knowledge or skill can procure enough of the physical comforts and necessities of life to satisfy the demands of his peculiar station is to be sought diligently and with any labor: but any thing further, or higher, or better, is an absolute waste and misemployment of time. In other words, the products of our educational system are to be lawyers, physicians, merchants, or farmers, and not *men*; and to bring forth these products in the highest perfection, the great aim of our modern philosophy. Evidently, on this theory, the imagination and fancy, the faculties which give us to abstract, generalize, and arrive at laws and principles; those that, not content to dwell in the present, wander forth through the future or the past, and so raise us out of, and above ourselves—are all set aside as unworthy regard or cultivation. They exist, it is true, in the composition of each individual mind, but that does not prevent their being superfluities. The anatomy of modern metaphysics cannot see to what *useful* end they are there, and consequently, our educating machine-maker rejects all estimate of them in arriving at his conclusions upon the proper mode of training up a human being. It has not entered into the comprehension or reflection of this self-sufficing reasoner that nothing in nature is given in vain, or to be neglected; that if such faculties as these of which we have spoken—faculties whereby we take cognizance of the unseen and the intangible, and learn, in the deep words of the philosophic poet, “to feel that we are greater than we know,”—do indeed dwell within the humblest spirit: the education which fixes its basis upon a supposition, that they are to be overlooked or unused, or is any wise deemed inferior in dignity or importance to the other elements composing our nature, must be deficient and incomplete. It is evidently confessedly inadequate to develop man’s powers, capacities, or susceptibilities to their full extent. Its disciple is but *half a man*. All that he has in common with the inferior orders of creation, doubtless may, under such a system, be sharpened to the extremest perfection. Memory, perception, the powers of observing and inferring, all that have their haunt and region within this visible diurnal sphere, arrive at an improvement wonderful, and in finite existences scarcely to be expected. But again we repeat the difference, which would hereby be interposed between humanity and the other creatures moving upon this earth—a difference in *degree* not in *kind*. Were this all, man were indeed “the beauty of the world, the paragon of animals,” but not “in apprehension like a God.”

“—What is a man,  
If his chief good and market of his time  
Be but to sleep and feed? A beast! no more;  
Sure He that made us with such large discourse  
Looking before and after, gave us not  
That capability and godlike reason  
To rust in us unused.”

Were it not well that our modern oracles of wisdom should sometimes ponder over the singular fact—on their view of our nature, and the best method of its instruction, the inexplicable fact—that when religion descended to hold converse with man, and bestowed upon him that greatest of all

boons, her teaching, she addressed herself especially to the imagination and the feelings, the higher principles of our common humanity, and not merely to the understanding, which, however they may mistake its province, is really the inferior agent, judging by, and according to the senses; that in parable, and vision, and saying, discernible not by logical process, but by intuitive glance, (else not at all) she communicated those tidings, in comparison with whose importance all the knowledge and wisdom of the whole universe from its first hour are as dust in the balance? And when they have turned this in their minds, and reflected upon it for such periods as they are capable of reflecting upon any thing, were it not also well, that they should then begin to have at least a suspicion that they do not, after all, take the full gauge and measure of man’s nature, and that there is within him more than has been dreamt of in their philosophy!

Ay, deep within us, hidden though it be from these penetrating inquirers, yet plainly felt and recognized by every young heart throbbing at the story of old devotedness and virtue, lives the perception and the love of the beautiful and the true. To bring this forth, to nurse it into strength, to confirm transient impulse into continual habit, cannot be an unimportant part of education—say rather, must be all but the most important. If the end of our being born was that we might *live*, the end of our continuing to exist is that we may *live well*; live in the completion and perfection of our being.\*

Now, for the advancement of these views, and in reference to the production of these results, we need not use further time in showing a professional education—that is, one exclusively employed in furnishing the individual with such knowledge, and exercising him in such habits, as bear direct reference to his calling in after life—is inoperative, or indeed rather decidedly injurious. This, we believe, few will deny; and we come therefore to consider that kind of education which, not looking peculiarly to the individual’s intended occupation, gives a general system of instruction to all, by teaching them science, and what is termed useful knowledge in preference to languages. Now, we say that this is equally useless, and almost as detrimental as the other, for the purposes that we have shown should be the first objects. All a boy can learn of science, is the mechanism and the result, the facts and the phenomena. These his memory, at that age more ready to receive and tenacious to retain than at any future period, enable him to acquire and duly register in place and order. But mathematics and mathesis, the scientific craft and the scientific spirit are widely different in their nature, and not less so in their true value. Not that in science itself there is any thing adverse to the mental cultivation, for which we contend; all we say is, that, as generally learned by boys, it is so—by boys crammed with appearances and mechanical processes and results, vain of the miserable stock of shallow knowledge so acquired, and learning without the slightest perception of the divine perfection and beauty of the very truths, with which their memory is supplied.

There occurs in one of Charles Lamb’s letters, a passage in his own peculiar style (“imitating none, inimitable by any,”) where, with his accustomed union of deep thought and playfulness, he laments the transition in the modern system of in-

fant education from fairy tales to *useful* books, that is worthy of the attention in relation to our present subject. Speaking of the modern books for children, he says, “Knowledge, insignificant and vapid as these books convey, it seems, must come to a child in the shape of knowledge, and his empty noddle must be turned with conceit of his own powers, when he has learned that a horse is an animal, and that Billy is better than a horse, and such like; *instead of that beautiful interest in wild tales, which made the child a man, when all the while he suspected himself to be no bigger than a child.*”

All the books of the useful knowledge philosophers, all the Edgeworths and Barbaulds that ever prescribed the most approved method of making machines and not men, cannot show through the entire of their voluminous pages a single sentence instinct with the wisdom of the few words we have just quoted.

Again we repeat, we do not advocate an exclusive cultivation of any peculiar mental faculties, but a cultivation of *all*, and that with scientific knowledge itself we have no quarrel, when it is regarded in its due place, as one of the departments of education, not as the sole: as coequal in importance with other studies, not as superior. To investigate God’s works, search into that order and season “wherein he has made every thing beautiful,” and follow his governing providence on its path of mystery and glory, if such investigation and following be in deep reverence, with profound humility, in the spirit of worship not of question, is indeed, almost the noblest of the objects man’s intellect proposes to itself. But does this bear any resemblance to the learning or the teaching of the useful knowledge system? Are not their characteristics directly the reverse?—self-reliance and self exaltation, sceptical cavil, all things brought to the foot-rule capacity of each puny philosopher,

“as if ‘t was meant  
That we should pry far off; yet be unraised.  
That we should pore, and dandle as we pore:  
Break down all grandeur, still unsatisfied  
With the perverse attempt, while littleness  
May yet become more little: waging thus  
An impious warfare with the very life  
Of our own souls.”

Take any one of the juvenile prodigies, ground to the sharpest acuteness on the keen whetstone of this system, and we say that you will find in him a remarkable captiousness, an unpleasant tone of self-conceit, a pert air of semi-materialism; his very admiration of science—in reality but a satisfaction at attaining so much useful for his worldly advancement, or a perception that similar studies having been so for others—throws a reflex light back on him; and not the pure love of truth for its own sake, or any sense of the “charm severe of lines and numbers,” or the excellence of that wondrous creation on every side around him. The truth is, that it is quite possible to be within the temple, and yet remain a money-changer still; to measure the heavens themselves, and dive into the recesses of nature, and return thence the same miserable worshipper of earth’s gauds and vanities that we had been. Neither knowledge nor science are wisdom. Both may, indeed, be made paths to it; and both may equally serve to lead afar from it: to very different regions. Learned at the due season and with a right disposition, it is theirs to purify, refine, and exalt the intellectual and moral being; teach man that lofty spirit, which, making sense its slave, smiles down with majestic disdain upon life’s fleeting pleasures, and affectionately loves, faithfully follows after truth and good-

\* *Ἐπινοοῦντες μὲν τὸν ζῆν ἐκκενῶ, οὐκ ὅτι τὸν ἐν ζῆν.*—Aristotle.



ness. But under the system we have deprecated, and received into the understanding in the way, and through the means, and at the time we have opposed, they can only serve to render him vain and in himself assured, a creature more subtle, indeed, "than any beast of the field;" but deriving no wholesome nutriment from them, and for the most essential purposes "eating," as it were, "dust all the days of his life."

And here it may not be irrelevant to remark, that the rigid proof and exact demonstration of modern mathematics, their singular power of compressing within their comprehensive and mysterious language, all that in science, is known or even approximated to, have, in no small degree, contributed to generate in any system, of which they should form an exclusive, or even the chief study, a tendency to contract the mind. Deducing his conclusions from acknowledged principles, and so never driven to look higher or further: constantly evolving from them new and unexpected trains of discovery, and thus led to conclude, that within them are inclosed all valuable subjects of inquiry: and, spell-bound as it were, by the fascination of the marvellous subtlety, precision, and efficacy of the processes he uses, and the results he attains; the disciple of modern science is gradually led to underrate the other departments of knowledge, to doubt their value, distrust their certainty, and so finally lose that catholic taste and spirit, which it should be especially sought to foster. Hence, then, it seems desirable, even with a view to the attainment of a scientific education, that some other should precede, and that the mental faculties and powers, having been first expanded and liberalised by a course of thinking and reading of a different nature, should then receive the accuracy, the vigor, and the capacity of concentrated attention, which the scientific discipline is so well calculated to confer. What Lord Bacon has remarked of all knowledge, is especially true of physical; "that taken without the right corrective, it hath in it some nature of venom or malignity, and some effects of that venom, which is ventosity, or swelling." The same profound thinker has also told us, "that *charity* is this corrective spice, the mixture whereof maketh knowledge so sovereign." What he means by charity, may be gathered from a passage immediately following the one just quoted, where, illustrating the sentence of the apostle, "If I spake with the tongues of men and angels, and had not charity, it were but as a tinkling cymbal;" he adds, "not but that it is an excellent thing to speak with the tongues of men and angels, but because, *if it be severed from charity and not referred to the good of men and mankind*, it hath rather a sounding and unworthy glory, than a meriting and substantial virtue."

Thus then we see that even by this ardent admirer of scientific knowledge, there was felt the necessity of producing in the recipient a sense of his social relation and position, a cultivation of that charity or sense of the universal brotherhood of man, which may keep him unelated by his acquisitions, and disposed to refer them all to the good of his fellow beings. How the education which makes language its centre and principal subject, tends to produce this, we shall hereafter consider, and for the present rather delay a little in examining, whether measured even by the standard of utility, and tried only by the test of advantage in the common business of daily life, the useful knowledge system of storing the memory with the facts of science and natural history, has much to boast for itself; whether, after all, the business

of human beings does not lie rather in the paths of the old and exploded studies.

Action and conversation, our doings and our sayings, have a more intimate relation with, and derive more important influences from, poetical, historical, or ethical studies, than scientific. We are *always*, and in every situation, capable of receiving benefit from the one; *seldom*, and on accidental occasions from the other. The maxims of observers of life and manners, the living lesson in the page of the biographer or historian presenting to us some exemplar of heroism or goodness, the events which illustrate, enforce, or test opinion, the glowing eloquence or imaginative verse, that charm us into tranced admiration of greatness and excellence—these are more valuable as instructors, as knowledge even for purposes of utility, than the most accurate acquaintance with the discoveries of physics, or the greatest skill in working the machinery of geometry or algebra. The former have direct reference to our moral nature, and the latter only a circuitous and indirect. All literature, except the most frivolous, and perhaps even that, brings itself into direct influence upon our notions, belief, and consequently active habits. Johnson has put this with his usual strong sense, discussing the topic of education in his life of Milton. "Prudence and justice are virtues of all times and of all places: we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary: our speculations upon matter are voluntary and at leisure. *Physiological learning is of such rare emergence, that one may know another half his life without being able to estimate his skill in hydrostatics or astronomy*: but his moral and prudential character immediately appears."

In short, the education that we want is not a professional, nor scientific, nor an useful knowledge one; not a system or systems making men machines, or repertoires of phenomena and discoveries, learned in the routine of particular callings and occupations, or even in the order and causes of times and seasons; but an education for the *humanity* of the man; an education that shall imbue the mind with noble and generous sentiments, admiration and faithful observance of honor, independence, and justice; above all that shall fill it even to overflow with

"Love, and the thoughts that yearn for human kind."

So, within each heart, however differing be the circumstances and situation of the individuals, thoughts and feelings shall be created and preserved, which life and the world may modify, color, and transmute, but never wholly abolish or destroy; thoughts and feelings, on which, as it were upon some common ground, the men of every profession and every avocation may meet, communicate, and respond to each other. So also, despite that eternal wear of existence, the constant attrition which blunts by degrees the finer sensations, and wears out the fresh hues tinging our first perceptions; new sources of generous aspiring and affection shall remain, and new and subtler links of intercommunion bind us to our fellow-beings. Enough is there to chill emotion, enough to dwarf all upward tendency, that necessarily meets us in the walk of daily life, without prematurely commencing the process of blight and freezing. Enough to unhumanize us, without reducing it to a system commenced from the first moment, and before the mental constitution has received strength and vigor. Let us defer the evil hours as long as possible, and cling to the most fantastic

vision wild imagination ever framed, if it be but gifted with the power to retain or recall for us once more the beauty and the freshness, the gush of happy feeling, the glory and the dream of boyhood.

[TO BE CONCLUDED.]

#### INFLUENCE OF EDUCATION.

[Prefixed to a Report recently made by the Poor Law Commissioners, we find the following evidence, taken by their Secretary, Mr. Chadwick, from a Mr. A. G. Escher, an intelligent engineer of Zurich, a partner in the firm of Escher, Wyss & Co., very extensive manufacturers, who employ about eight hundred men in their machine-making establishment at Zurich, two hundred in the cotton mills at the same place, and about five hundred in the cotton mills in the Tyrol and in Italy.

The English nation appear to be most improved by education, and the worst without it, according to this testimony. We have, however, had some opportunity to observe Englishmen in a manufacturing place, and must dissent from the sweeping bad character given to a portion of them. All uneducated men, with large wages, easily earned are apt to conduct foolishly; but men may be *educated*, and still not know how to read.]—*Brother Jonathan*.

Are the working men whom you employ, or have employed in Switzerland, natives of that country?—No; partly Swiss, partly Germans, of all the different states, Saxons, Wurtembergers, and others; partly French, some few Danes, some Norwegians, some Poles, some Bohemians, some Hungarians, some English, and Scotch, and some Dutch.

Have the numbers of the different classes of workmen and the constancy of their employment been such as to enable you to discern their national characteristics?—Yes. I think I have had very full opportunities of distinguishing their various characters, which I have had, moreover, opportunities of observing and studying in their own countries, in several of which I have conducted works.

Do you find these various classes distinguished by various conditions of natural intelligence, or of quickness and perspicuity of understanding?—Yes. I find very great differences amongst them.

In what order do you class the workmen of various nations in respect to such natural intelligence as may be distinguished from any intelligence imparted by the labors of the schoolmaster?—I class the Italians first: next the French, and the northern nations very much on a par.

Do you include the English as of the northern family?—Yes, I do.

What are the more particular natural characteristics of the several classes of workmen?—The Italians, quickness of perception is shown in rapidly comprehending any new description of labor put into their hands, of quickly comprehending the meaning of their employer, of adapting themselves to new circumstances, much beyond what any other classes have. The French workmen have the like natural characteristics, only in a somewhat lower degree. The English, Swiss, German and Dutch workmen, we find, have all much slower natural comprehension.

What, however, do you find to be the difference of acquirements imparted by specific training and education? As workmen *only*, the preference is, undoubtedly, due to the English; because, as we find them, they are all trained to special branches,



on which they have had comparatively superior training and have concentrated all their thoughts. As men of business or of general usefulness, and as men with whom an employer would best like to be surrounded, I should, however, decidedly prefer the Saxons and the Swiss, but more especially the Saxons, because they have had a very careful general education, which has extended their capacities beyond any special employment, and rendered them fit to take up, after a short preparation, any employment to which they may be called.

If I have an English workman engaged in the erection of a steam-engine, he will understand that and nothing else; he will understand only his steam-engine, and for other circumstances or other branches of mechanics, however closely allied, he will be comparatively helpless to adapt himself to all the circumstances that may arise, to make arrangements for them and give sound advice, or write clear statements and letters on his works, in the various related branches of mechanics.

But, is the superior general usefulness of the Saxon workmen of superior education accompanied by any distinction of superiority as to moral habits?—Decidedly so. The better educated workmen, we find, are distinguished by superior moral habits in every respect. In the first place, they are entirely sober? They are discreet in their enjoyments, which are more of a rational and refined kind; they are more refined themselves, and they have a taste for much better society, which they approach respectfully, and consequently, find much readier admittance to it; they cultivate music, they read, they enjoy the pleasures of scenery, and, consequently, make parties for excursions into the country; they are, consequently, honest and trustworthy. The effects of the deficiency of education, is most strongly marked in the Italians, who, with the advantage of superior natural capacity, are of the lowest class of workmen: though they comprehend clearly and quickly, as I have stated, any simple proposition made or explanation given to them, and are enabled quickly to execute any kind of work when they have seen it performed once; yet their minds, as I imagine, from want of development by training or school education, seem to have no kind of logic, no power of systematic arrangement, no capacity for collecting any series of observations and making sound inductions from the whole of them. This want of capacity of mental arrangement is shown in their manual operations. An Italian will execute a simple operation with great dexterity; but when a number of them are put together, all is confusion. They cannot arrange the respective parts in a complicated operation, and are, comparatively inefficient, except under a very powerful control. As an example of this, I may mention, that, within a few years after the introduction of cotton-spinning into Naples, in the year 1830, the spinners produced twenty-four hanks of cotton yarn from No. 16 to 20 per spindle, which is equal to the production of the best English hands; and yet up to this time, not one of the Neapolitan operatives is advanced far enough to take the superintendence of a single room, the superintendents being all northerns, who, though less gifted by nature, have obtained a higher degree of order or arrangement imparted to their minds by a superior education.

This example is derived from a new branch of industry; others have come within my experience in branches of industry in which the Italians excel, such as in mason's work. I look on the Nea-

politans, individually, as the most skilful masons in Europe. When, however, they are employed in numbers and concentrated masses, the same want of what I call logical arrangement again becomes perceptible, and I have constantly been obliged to employ, as superintendents, northerns, such as the better educated Swiss and Germans, who, though inferior in personal ability, were, from education, fit to arrange and control the work with forethought and system. These observations apply to the Neapolitan workmen. Those in the north of Italy, chiefly in Lombardy, who have a comparatively better education, from a forethought, and arrangement of their natural capacity, and in those employments in which they have experience, such as agriculture, road-making, and canal digging, they are equal, if not superior, to the workmen of any nation, as must be evident to those persons who observed the skill and expedition with which the Alpine passes, and that masterpiece of civil engineering, the road along the Lake of Como, and other similar works were executed.

Are the Lombards higher in the scale of morals than amongst the Neapolitans?

Yes, decidedly, higher, although the education in Lombardy is not in anywise spoken of as high, but only as of a higher order than the Neapolitan.

Have you had any Scotch workmen in your employment?

Yes, we have several, and have had others.

What are their characteristics?

We find that they get on much better on the continent than the English, which I ascribe chiefly to their better education, which renders it easier for them to adapt themselves to circumstances, and especially in getting on better with their fellow workmen and all the people with whom they come in contact. Knowing their own language grammatically, they have comparatively good facility in acquiring foreign languages. They have a great taste for reading, and always endeavor to advance themselves in respectable society, which makes them careful of their conduct and eager to acquire such knowledge as may render themselves acceptable to better classes.

Do you find those Scotch workmen equal to the Northern Germans and Saxons?

As workmen they may, on account of their special and technical education being superior; but, as men, their general social condition, they are not so refined and have lower tastes. They are lower in school education, and have less general information than the Saxons or other Northern Germans.

In respect to order and docility, what have you found to be the rank of your English workmen? Whilst in respect to the work to which they have been specially trained they are the most skilful, they are in conduct the most disorderly, debauched, and unruly, and least respectable and trustworthy of any nation whatsoever whom we have employed, (and, in saying this, I express the experience of every manufacturer on the continent to whom I have spoken, and especially of the English manufacturers, who make the loudest complaints.) These characters of depravity do not apply to the English workmen who have received an education, but attach to the others in degree in which they are in want of it. When the uneducated English workmen are released from the bonds of iron discipline in which they have been restrained by their employers in England, and are treated with the urbanity and friendly feeling which the more educated workmen on the continent expect and receive from their em-

ployers, they (the English workmen) completely lose their balance; they do not understand their position, and, after a certain time, become totally unmanageable and useless. The educated English workmen, in a short time, comprehend their position, and adopt an appropriate behavior.

Skilful workmen in England being often distinguished for their debauched habits, it has been supposed that their habits of excess were only the manifestations of the spirit to which their superiority as workmen, was attributable; and that any refinement produced by education would be injurious to them, as workmen, rather than otherwise.

Is such an opinion conformable to the conclusions derivable from your own experience or observation? My own experience and my conversation with eminent mechanics, in different parts of Europe, lead me to an entirely different conclusion. In the present state of manufactures, where so much is done by machinery and tools, and so little done by mere brutal labor, (and that little diminishing,) mental superiority, system, order, punctuality, and good conduct, qualities all developed and promoted by education, are becoming of the highest consequence. There are now, I consider, few enlightened manufacturers who will dissent from the opinion, that the workshops peopled with the greatest number of educated and well-informed workmen will turn out the greatest quantity of the best work, in the best manner.

What are the characters of the English workmen, as inhabitants, and how are they received by the inhabitants of Zurich? The uneducated English workmen were so disagreeable, as lodgers, having such disorderly and bad habits, spoiling the rooms, emptying vessels out of the windows, offending the people in the streets, and contravening the police regulations and rendering their interference necessary for the preservation of the peace, that they find it difficult to get lodgings, and are obliged to pay more for them. Such extra charges they call impositions. I am sorry to say, that some of the best description of English workmen (one of the most superior of the English workmen, to whom we gave 5*l.* a week wages, had so lowly bred and educated a family—he came from Oldham, where they are notorious for the want of education—that this salary scarcely sufficed for his expenses) do not take so high a standing as foreign workmen, who only receive 50*l.* a year. He had the greatest difficulty to procure for himself and his family lodgings; and we have had constant complaints respecting the family from the landlords, such as we have never had respecting any foreigners. I am far from saying, that we have no disorderly or debauched foreign workmen; but these always belong to a lower educated, a lower skilled, and a lower paid class. When foreign workmen rise in pecuniary condition, to an equality with the English workmen, they always rise in respectability of condition and behavior. A Saxon or Swiss foreman or overlooker, with 120*l.* a year, will be, with his family, respectably dressed, live in a respectable house, and his table will be provided with good, though simple food. His children will be well educated, he will himself frequent museums or casinos, and other respectable and comparatively intellectual [places of resort, and lay by, perhaps 20*l.* a year; whereas an English overlooker, of the lower description, will live in a less respectable manner, in every way. He will live in a worse house, and that house will be dirtier; he will frequent common wine-houses, and will be consequently, in a much



lower scale of society, and expend, at least, 150*l.* a year; and, when work fails, he will be in a state of destitution.

From the accounts which pass through my hands, I invariably find that the best educated of our work people, manage to live in the most respectable manner at the least expense, or make their money go the furthest in obtaining comforts. This applies equally to the work-people of all nations that have come under my observation; the Saxons and the Dutch, and the Swiss being, however, decidedly the most saving, without stinting themselves in their comforts or failing in general respectability. With regard to the English, I may say, that the educated workmen are the only ones who save money out of their very large wages. By education, I may say, that I, throughout, mean not merely instruction in the art of reading, writing and arithmetic, but better general mental development; the acquisition of better tastes of mental amusements and enjoyments, which are cheaper, whilst they are more refined. The most educated of our British workmen is a Scotch engineer, a single man, who has a salary of 3*l.* a week, or 150*l.* a year, of which he spends about the half; he lives in very respectable lodgings, he is always well-dressed, he frequents reading rooms, he subscribes to a circulating library, purchases mathematical instruments, studies German, and has every rational enjoyment. We have an English workman, a single man, of the same standing, and who has the same wages, also a very orderly and sober person; but as his education does not open to him the resources of mental enjoyment, he spends his evenings and Sundays in wine-houses, because he cannot find other sources of amusement which pre-suppose a better education, and he spends his whole pay, or one half more than the other. The extra expenditure of the workmen of lower education of 75*l.* a year, arises entirely, as far as I can judge, from inferior arrangement, and the comparatively higher cost of the more sensual enjoyment in the wine-house.

The wine-houses which he frequents may be equivalent to the better public-houses in England.

Do you ever detect any pilfering among your work people?

Comparatively infrequent, and, when we do, it is invariably amongst the class which is the lowest in education.

Do you change your English workmen more frequently than any other class?

Yes; the uneducated ones: those who have no education invariably get into bad habits in a very short time, and we are, in consequence, compelled to change them very frequently, which is not at all our general practice.

## Practical Christianity.

### EXCERPTA.

"OUR merits are nothing but the innumerable sins which we have added to what we have received. For we can call nothing ours, but such things as we are ashamed to own, and such things as are apt to ruin us. Every thing besides is the gift of God; and for a man to exalt himself thereon, is just as if a wall on which the sun reflects, should boast itself against another that stands in the shadow."—*Jeremy Taylor.*

"PHILOSOPHY, like every thing else, in a Christian country, should be Christian. We throw away the better half of our means, when we neglect to

avail ourselves of the advantages which starting in the right road gives us. It is idle to urge, that, unless we do this, anti-Christians will deride us. Curs bark at gentlemen on horseback: but who, except a hypochondriac, ever gave up riding on that account?"—*J. C. Hare.\**

"THEY who disbelieve in virtue, because man has never been found perfect, might as reasonably deny the sun, because it is not always noon."—*Ib.*

"THOUGH Jesus called poor men to be the companions of his life, he chose a well-educated and distinguished man to be the chief preacher of his religion. Such a man, as well from his station, as from his acuteness, and the natural pride of a powerful and cultivated intellect, was the last person to become the dupe of credulous enthusiasts; especially when they were low born and illiterate. From such an appointment may also be drawn an inference in favor of a learned ministry. If some of the apostles had no other human instructor than the best master that ever lived, Jesus Christ, the one most immediately and supernaturally called by him to preach the Gospel, was full of sacred and profane learning."—*Ibid.*

"ANGUISH is so alien to man's spirit, that perhaps nothing is more difficult to will than contrition. God, therefore, is good enough to afflict us; that our hearts being brought low enough to feed on sorrow, may the more easily sorrow for sin unto repentance."—*Ib.*

"It has been objected to the Reformers, that they dwelt too much on the great corruption of our nature. But surely, if our strength is to be perfected, it can only be, like the Apostle's, in weakness. He who feels his fall from Paradise the most sorely, will also be the most grateful for the offer of returning thither on the wings of the Redeemer's love."—*Ib.*

"THE germ of idolatry is contained in the proneness of man's feelings and imagination to take their impressions from outward objects, rather than from the dictates of reason; under the control of which they can scarcely be brought, without a great impairing of their energies.

"It may possibly have been in part from a merciful indulgence to this principle of our nature, that God vouchsafed to show himself in the flesh. At least one may discern traces which seem to favor such a belief, both in the Jewish scheme and in the Christian. In both God revealed himself palpably to the outward senses of his people: in both he addressed himself personally by acts of loving kindness to their affections. It is not merely for being redeemed, that we are called on to feel thankful; but for being redeemed by the blood of the God man Jesus Christ, which he poured out for us upon the cross. So it was not simply as God, that Jehovah was to be worshipped by the Jews, but as the God of their fathers who had brought them out of the house of bondage, whose voice they had heard and lived, who had chosen them to be his people, had given them his laws, and a land flowing with milk and honey."—*Ibid.*

"As oftentimes, when walking in a wood near sunset, though the sun himself be hidden by the height and bushiness of the trees around, yet we

\* Title of the book, "Guesses at Truth," by two brothers named Hare.

know that he is still above the horizon, from seeing his beams in the open glades before us, illuminating a thousand leaves, the several brightnesses of which are so many evidences of his presence; thus is it with the Holy Spirit. He works in secret; but his work is manifest in the lives of all true Christians. Lamps so heavenly must have been lighted from on high."—*Ib.*

"CHRISTIAN prudences pass for a want of worldly courage; just as Christian courage is taken for a want of worldly prudence. But the two qualities are easily reconciled. When we have outward circumstances to contend with, what need we fear, God being with us? When we have sin and temptation to contend with, what should we not fear? God leaving our defence to our own hearts, which at the first attack will surrender to the enemy, and go over at the first solicitation."—*Ib.*

"LIGHT may blind a man: darkness never can. What then? are we to pray to be left in darkness? O no! but beware, ye who walk in the light, lest ye turn your light into a curse."—*Ib.*

"HE who does not learn from events, rejects the lessons of experience. He who judges from the event, makes fortune an assessor in his judgments."—*"Guesses at Truth."*

"EVEN if the purporting of the Bible to be a revelation were false, it would still have more truth in it than any book that was ever written."—*Ibid.*

"THE most mischievous liars are those who keep on the verge of truth."—*Ib.*

"OPEN evil at all events does this good: it keeps good on the alert. When there is no likelihood of an enemy's approaching, the garrison are apt to slumber on their post."—*Ib.*

"The wise man will always be able to find an end in the means; though bearing in mind, at the same time, that they are means to a higher end. And this is according to God's working, every member of whose universe is at once a part and a whole. The unwise man, on the other hand, he whom the Psalmist calls the fool, can never see any thing but means in the end. Doing good is with him the means of going to heaven; and going to heaven is the means of getting to do nothing. For this is what the vulgar notion of heaven amounts to, that it will be a very comfortable sinecure."—*Ib.*

"HE must be a thorough fool, who can learn nothing from his own folly."—*Ib.*

"WHO are the most godlike of men? The question might be a puzzling one, unless our language answered it for us: the godliest."—*Ib.*

"KNOWLEDGE is the parent of love; wisdom, love itself."—*Ib.*

"To those whose God is honor, disgrace alone is sin."—*Ib.*

VARIETY of objects is wont to cause distraction: when again a little one, laid close to the eye (if but of a penny breadth) wholly takes up the sight; which could else see the whole half heaven at once. I will have the eyes of my mind ever forestalled, and filled with these two objects: the shortness of my life, eternity after death.—*Bishop Hall.*



## Ecclesiastical Intelligence.

## MASSACHUSETTS.

Bishop Griswold visited Grace Church, Boston, on Sunday, June 20, and confirmed thirteen.—*Ch. Witness.*

## RHODE ISLAND.

**RHODE ISLAND CONVENTION.**—The fifty-first annual convention of the church in Rhode Island was held on Tuesday, June 8, in Trinity Church, Newport. The Bishop was prevented from attending, by the Massachusetts Convention. After morning prayer, the Rev. John West, rector of Zion Church, was chosen chairman, and subsequently president, of the Convention. The Rev. Francis Vinton, rector of Trinity Church, was chosen secretary. The Convention was organized by the representatives of both orders of a majority of the churches in the Diocese. Owing to the sickness of the Rev. S. Penny, jr., the preacher appointed at the last Convention, the sermon and communion were postponed till the conclusion of the session; at which time a sermon was preached by the Rev. Alexander H. Vinton, rector of Grace Church, and the communion was administered by Rev. G. W. Hathaway, rector of St. Mark's, assisted by Rev. W. H. Newman, rector of Christ Church. It was a season of refreshment to the spirit after the warm debates of the session. Among the important matters discussed and acted on by this Convention, were the constitution and canons reported last year. The constitution was finally adopted by a large majority. The canons were amended and passed. The committee on the history of the Church reported the collection of very interesting materials, and were directed to pursue their investigation and to report next year. The parochial reports indicated a prosperous condition of the Diocese during the past year.

Resolutions were unanimously passed expressing the sympathies of the Convention with the family and parish of the Rev. Robert E. Northman, deceased, late rector of St. Paul's Church, Portsmouth, and expressive of the loss thereby sustained by the church.—*Id.*

## CONNECTICUT.

**CONNECTICUT CONVENTION.**—In the *Church Chronicle*, we find a report of the doings of the late Convention, together with the address of Bishop Brownell. From the latter, we learn that since the last Convention, the Bishop has administered the rite of confirmation in forty-six parishes, to 479 persons.

There are 87 clergymen ecclesiastically connected with the Diocese at the present time. The following candidates have been admitted to the holy order of deacons during the past year:—Paschal P. Kidder, John G. Hull, Martin Moody, Wm. F. Morgan, and George H. Nichols. Within the same period the following persons have been admitted to the holy order of priests,—Frederick B. Woodward, Isaac H. Tuttle, George S. Gordon, Henry Townsend, Sabura S. Stocking, John Purves. There appears to be a decrease in the number of candidates for orders, for the last three years. The number the present year is unusually small.

## NEW-YORK.

## EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

**Kings County.**—Second Sunday after Trinity, June 20, in St. Mark's Church, Williamsburgh, instituted the Rev. Samuel M. Haskins into the rectorship of the parish. Morning Prayer was read by the Rev. John W. Brown, rector of St. George's Church, Astor, Queen's county, assisted by the Rev. Lawson Carter, of Brooklyn, who

read the lessons; the keys of the church presented, in the name and behalf of the vestry, by Mr. Ephraim Cooke, senior warden; and the sermon preached by the Bishop. In the afternoon, confirmed 8.

## BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Ann's Hall, Flushing, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M. Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

**GENERAL THEOLOGICAL SEMINARY.**—The public examination of the students of this institution was held on Tuesday, Wednesday, and Thursday of the present week. The examinations, embracing all the classes and all the subjects pursued at the Seminary, were conducted by the professors and in the presence of a committee of examination. The result, which is understood to be satisfactory in the main, will be given in the report of the Committee, to be published in the annual proceedings of the Board of Trustees.

The annual sermon before the Alumni was preached on Wednesday evening, at St. Luke's Church, by the Rev. Edward N. Mead, the rector of St. Clement's Church in this city. The sermon, on the knowledge requisite in the clergy and the motives with which it should be prosecuted, gave, and deservedly, high satisfaction to a very intelligent audience. In connection with the study of Christian Antiquity, the distinctive character of the Church was clearly pointed out, and in the closing part of the discourse an eloquent appeal in behalf of the General Seminary was introduced with happy effect.—*Churchman.*

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 22d inst., the Rev. Freeman Clarkson, and the Rev. Sheldon Davis, were recommended to the Bishop to be ordained Priests. And Messrs. William Adams, Arthur Cleavland Cox, John T. Cushing, Whiting Griswold, John Henry Hobart, Alfred M. Loutrell, David M'Ilvaine, Russell Trevett, Maunsell Van Rensselaer, and Robert Washon, members of the present Senior Class in the General Theological Seminary, were in like manner recommended for DEACONS' Orders.—*Id.*

## TO THE MEMBERS AND FRIENDS OF THE CHURCH IN THE DIOCESE OF NEW YORK.

Under date of June 21st, the Treasurer of the Education and Missionary Society of this Diocese informs me that the Missionary Fund is overdrawn

\$917 88; and that he, consequently, CANNOT PAY the Missionaries' drafts for the first of July next, nor the amount due on that day to the Diocese of Western New York.

Of the 148 parishes of this Diocese, but 32 have contributed, since the last Convention, nearly three quarters of the year, to either fund of the Society.

For payments due on the first of July \$2500 are required.

Of our progress towards this discreditable state of things, the Diocese has been duly apprised. One hundred and sixteen parishes have let nearly nine months of the year pass without doing any thing to ward off the evil day, now arrived, when no small part of the dependence of our Missionaries for the support of themselves and families MUST BE DENIED THEM.

It is obvious, that with loud calls, from various parts of the Diocese, for increased Missionary labor, we must stop all new appointments of stations, and discontinue many that now exist.

Brethren of the Diocese, you have the means—have you the hearts—to help in this time of need? The help must be prompt and liberal; or it will not ward off truly distressing consequences. It must be willing and cheerful; or it will not be that which God loveth.

BENJ. T. ONDERDONK,

New-York, June 23, 1841.

—*Id.*

## WESTERN NEW-YORK.

The Corner Stone of the *Church of the Ascension*, a recently organized congregation at Liverpool, Onondaga county, was laid with accustomed solemnities on Tuesday, 22d. The address was delivered by the Rev. Mr. Gregory of Syracuse. The other services were conducted by the Rev. Mr. Engle of Baldwinsville, and the missionary. The Form used, by direction of the Bishop of the Diocese was that prescribed for such occasions, by the Bishop of New York.—*Gos. Mess.*

## PENNSYLVANIA.

From the *Courier and Enquirer* of Monday, we learn the "death of the Rev. James Abercrombie, D. D., one of the oldest and most respected of the Episcopal clergy in Philadelphia. He died at his residence in that city, on Saturday evening last."

## NORTH CAROLINA.

**ORDINATION.**—On Friday, the 4th inst., an ordination was held by the Rt. Rev. Bishop Ives, at St. Paul's Church, Edenton, N. C., at which Messrs. Wm. B. Otis, Wm. E. Snowden, and Charles Disbro, were admitted to the sacred Order of Deacons; and the Rev. Louis S. Noble to the Order of Priesthood. Morning prayer was read by the Rev. John Singeltary, rector of St. Peter's, Washington, assisted by the Rev. Charles Aldis, Deacon, Minister at Pettigrew's Chapel, and Lake Phelps, who read the lessons. The candidates for the Diaconate were presented by the Rev. Samuel I. Johnson, rector of St. Paul's, Edenton, and the candidate for the Priesthood by the Rev. John Singeltary, rector of St. Peter's, Washington. An impressive sermon was preached by the Bishop, setting forth the relative duties of both clergy and laity, enjoining upon the former, faithfulness to their respective charges, and upon the latter a due estimation of the sacred office as taught in the Holy Scriptures. Services were held throughout the week, and on the following Sunday, during which seventeen persons were confirmed, and several others baptized, which shows the increasing interest felt in religious things in this highly prosperous parish.—*Banner of the Cross.*



## ILLINOIS.

**ILLINOIS CONVENTION.**—We have been without advices from this interesting diocese for a long time past, and consequently but little or nothing respecting it, has appeared in our columns. We have the past week received Bishop Chase's Address to the Convention held in Jubilee Chapel, June 7th, from which we give copious extracts:

"Our grateful acknowledgments are due to the Divine goodness and mercy, that we are permitted once more to meet together in the Convention of the Diocese of Illinois.

Your prayers at our last parting in Chicago, in June, 1839, for the establishment and prosperity of Jubilee College have been answered, though as yet to a limited extent. The way and means by which even this has been done, were at that time not thought of. God pointed them out as we proceeded.

Soon after you left me at Chicago, I took a tour of duty to the head waters of the Des Plaines river, in this diocese, where I officiated and formed a parish, which has since been cherished by a missionary of the Church.

Returning to Chicago, I made a journey across Lake Michigan, officiating as I proceeded, in Michigan city, in Niles, at Edwardsburg, (at which place I married a couple,) in Constantine and Gilead. My wagon and horses were ordered to follow me, but in so doing were ruined, the former being dashed to pieces, and the latter wounded and rendered useless to me. My object in going to Gilead, in the State of Michigan, was to meet my wife and daughter there, and with them and my son, already on the spot, to attend the sale of my farm according to previous advertisements. But such was the state of the money markets as to render my plan to get money to go on with Jubilee College, entirely abortive. Although my landed estate there ranks among the first rate, in point of soil, wood and water, yet there being no ability to purchase, there were no bidders of consequence on the day fixed for the auction."

"It was a gloomy prospect when contemplating the affairs of Jubilee College. All things were at a stand. To add to my distress, my wife was taken dangerously ill, while I was on a short tour to Knoxville, where I confirmed two and administered the communion. Her time of suffering was long and painful, but God in mercy raised her up, and I set off on a southern tour through the Diocese."

On the 10th Oct., at Marine Settlement, confirmed one person, and baptized one child. On the 11th, at Collinsville, confirmed one and baptized one. On the 13th, at Alton, baptized a child. On the 14th, at Carrollton, a parish was formed by the name of Trinity Church. On the 16th, in Pittsfield, Pike county, baptized three children, "in the face of a very large and attentive congregation, mostly of other denominations of Christians." At Quincy the Bishop preached twice, administered the holy communion, married a couple, and confirmed three persons. On the 22d, at Mendon, consecrated Zion Church, preached twice, administered the holy communion, and confirmed eleven.

"From Mendon I travelled 140 miles to the north-east, to this my place of residence, and resumed my duties in this parish. By this time I had exhausted all my private funds in travelling, and found myself unable to go on in public improvements. The year was far spent, the winter was approaching, and no prospects of finishing the Chapel or of making farther advances for building in the spring.

To a family who had pledged their all, in leaving Michigan and coming to Illinois, to build another college, and therefore had sacrificed more than half, the gloomy prospect before them was most distressing. No earthly hope remained, and if despair did not take complete possession of their hearts, it was because of the renewed splendor of that bright star of promise, which hitherto had never forsaken them, "*Jehovah-jireh*,—God will provide."

"It was this which prompted the resolution to appeal immediately to the sympathies of the whole Church throughout our beloved country, however unpromising the times. To accomplish this, neither age nor infirmity seemed to stand in the way. My family agreed to this measure, though in tears, that I should leave them again, and undertake alone, a journey in a very inclement season of the year—a journey suited only to youth and vigor."

The bishop then proceeds to give some details of his peculiarly interesting journey, but which we are reluctantly obliged to omit for want of space. We proceed with our quotations.

"In South Carolina there was raised by subscription from five persons, a sum of ten thousand dollars, named, in honor of that loved diocese, *the South Carolina professorship*; and one half of this sum was from the hands of ladies;—all this exclusive of the liberal donations in that state and Georgia for the buildings and other purposes. Who that has a heart not made of stone will not rejoice in this! The good which will flow from such munificence may never end.

In the city of Augusta, on the 8th of April, I admitted Mr. Arthur Wigfall to the holy order of deacon in the Church of Christ; and in the city of Charleston, on Friday, the 8th of May, I admitted the Rev. Robert F. Howard, deacon, to the holy order of priests.

My reception in Wilmington, N. C., where I spent a Sunday, was most affectionate. In Norfolk and Petersburg, in Virginia, where I officiated, I received the most liberal support and the kindest treatment. In Fredericksburg I also preached, and was not forgotten by a few of my old friends. In the city of Alexandria and at the High School in that neighborhood, God opened the hearts of many to believe and remember, what their elders seemed to forget, "the words of our Lord Jesus, how he said that it is more blessed to give than to receive;" and that "he that watereth shall be watered also himself;" and that "he that giveth, God will also give unto him—good measure, pressed down, and running over." In Washington also I preached, and before the chief men of the nation; and although neglected by them, yet God opened the minds of others, in Washington and Bladensburg, to do him true and laudable service. One person gave him a quarter section (160 acres) of land in Illinois.

Georgetown and the Juvenile Society there, I never shall forget; for they remembered the words which were spoken in their ears, and have since sent their offering to the Lord for Jubilee.

It were injustice to use ordinary terms in speaking of the Episcopal parish in Frederick, in Maryland. Their donations were munificent, and there is good reason to hope that a scholarship will be established in Jubilee by a family already much distinguished for their liberality.

In Baltimore I found many presents had been forwarded to the care of a mutual friend, from various parts of Virginia and Maryland, so that I did not go entirely empty away from that rich and

flourishing city. This circumstance, joined to their encouraging promises to give additional aid to the Church in the west some future day, kept the heart whole."

A lady of Philadelphia, as an inducement to others, has subscribed one sixth of the sum necessary for a professorship in Jubilee College, to be called the Philadelphia Professorship. The bishop says this professorship will shortly be filled.

"The New-England professorship has two subscriptions each of \$250. It has also the gift of 400 acres of land in Michigan, and the assignment of some claims, said to be valuable.

The New-York State professorship is in prospect still more promising. It has seven subscriptions of \$500 each; four of \$100; and four of \$50 each, and one of a small amount, making in all nearly one half the whole of the New York State professorship already filled. To cheer the heart still more concerning the bounties of this noble state, it is here gratefully stated, that a considerable amount has been contributed towards Jubilee buildings and improvements; and an organ for Jubilee chapel, entirely gratis, has been presented by a generous individual, and advices of its shipment, via New-Orleans, have been already received.

My acquaintance with Mr. H. Erben, the author of this splendid donation, is of many years' standing, and I have reason to bless God, that through his grace, this acquaintance has resulted in an act of benevolence so gratifying to all who will worship at Jubilee chapel—to the diocese at large—and to all Christians who shall hear of so noble a deed.

My heart has never ceased to be deeply penetrated with gratitude by the still continued, the never-dying liberality of our Christian friends in England. During my last journey, while I was in New-York, I received in remittances from those disinterested persons, through Timothy Wiggin, Esq., the sum of one thousand and forty-five dollars. A stream of benevolence which never dries nor dies, originates surely from the Fountain of all goodness."

After an absence of nearly a year, the bishop arrived at his residence on the 3d of November.

"On the 15th of the same month this chapel was consecrated to the service of Almighty God, and on few days of my life had I greater reason to rejoice. The congregation, gathered from the whole county, was large and most attentive; the holy sacrament was administered to an increased number of communicants; and the responses in prayer and praise were unusually animated and apparently devout. At Christmas the communion was considerably increased. I have since officiated constantly at Jubilee chapel when not engaged elsewhere."

At Knoxville, the bishop baptized three children. Near Jubilee eight children were baptized.

"The services appointed for Passion week were duly attended, and much good apparently resulted. The glorious festival of Easter was celebrated at Jubilee chapel, when 9 persons were confirmed, and the communion made to increase to 68: 49 being present.

According to previous notice, I commenced my southern tour on Easter Tuesday. But I was stopped short in Cairo, on the mouth of the Ohio river, by a severe wound in my leg, which confined me for several days, and thus deranged my appointments. I succeeded, however, in forming a parish of no small promise in that rising city,



administering both sacraments and confirming one person.

My wound increasing in inflammation and pain, I came up in a steamer to St. Louis, where I received every attention and hospitality from good Dr. Hoffman and others, and where I saw one of my presbyters, the Rev. Dr. Darrow, and baptized his child.

Returning home and recovering from my wound, I officiated at Charleston, where I baptized a child. Next I visited Tremont, where I administered the holy communion, preached twice and baptized a child. On Sunday, the 23d of May, I baptized an adult in Jubilee chapel and preached twice. Rev. S. Chase was in Peoria. On Sunday, the 30th of May, I officiated in the school-house, near Prince's Grove, about ten miles from Jubilee. Congregation large and attentive.

You witnessed what was done yesterday. You now witness what I now think it my duty to state for the satisfaction of absent benefactors; the great blessings which the good God hath bestowed on the diocese of Illinois, in the founding and endowment of Jubilee college:

1. Our beautiful domain, with a site for the college for salubrity and study not equalled.

2. Our chapel of stone, for its size so well adapted, and so venerable in its aspect. Its size, including the school-house, is 72 feet in length, and 38½ in breadth; height to the ceiling 17 feet; from the ground to the top of the cross 43 feet.

3. Teachers' house, 30 feet long by 16 feet wide, two stories.

4. Jubilee hall, 48 feet long, by 32 in width; two stories, 9 feet each, besides an attic well finished and a good cellar.

5. The warehouse or store, 16 feet long, by 28 feet broad, two stories, also with a good cellar. Buildings all well painted.

6. Two miles down the creek a mill seat, on a solid rock, and constant supply of water. To it are attached 30 acres of good land—title clear—all paid for. On these premises is a sawmill; the machinery, Parker's patent wheel, latest improvement, making three revolutions in one second of time, or 160 in one minute—bought last summer, but remodelled and renovated this spring and summer, at an expense, including first cost, of not less than twenty-four hundred dollars.

This property, though very costly at first, is deemed indispensable to the improvement of the college estate. It saws boards and fencing materials at the halves, and such are its properties and powers in despatching business, that persons at a great distance are induced to bring their timber to it to be sawed. By this, a *supply* is reasonably expected, so that in a few years, all the college lands can be enclosed with fence from the mill only. This is no small item, when it is known that the college pays four cents for every rail she buys, and even at that price has hitherto been able to obtain sufficient to fence only 100 acres of land.

It may be satisfactory to give some account of what is found by experience so convenient; the store, or plan of merchandising for the benefit of Jubilee college.

This manner of effecting our object was, from want of means, not thought of till last winter a year ago, when, in New Orleans, the vestry of Christ Church in that city, as already related, offered to pay me the arrears of their debt—1500 dollars—due ever since 1811. This was given me in notes of hand, which commanded goods at their lowest price, but not cash. These were ordered for Jubilee, and sold, profits and all, for the benefit

of our institution. The building being erected, as described, other goods were added from different Atlantic cities, and the whole measure has proved most beneficial. The accounts are regularly kept by responsible persons, and the whole is managed to the best advantage for the benefit of the college. There is no partner in the concern.

The means on hand for building, are the following:

Ninety thousand brick, well burned, designed for, and waiting other means, to build a professor's house; limestone quarried, and coal dug, and wood prepared to burn; stone drawn for a large farm house cellar; hewn timber and shingles paid for nearly sufficient to finish it.

The college at present owns no live stock worthy of notice. It is however contemplated, as soon as the necessary arrangements shall have been made, and the ground properly enclosed, to adopt that measure of obtaining a revenue to support the institution.

The whole of the college lands are now covered with wild grass, well adapted to present pasturage of sheep and cattle; and as this species of food always disappears by use, other grasses can be substituted, if seed be timely sown on the ground, till the whole surface be covered with a permanent support for stock. This can be effected by degrees, and by degrees the stock increased, as food and shelter shall be provided.

This means of acquiring a permanent income is not a matter of experiment. Others have tried, and have proved it successful. Under God, the college may do the same, and by God's merciful and yet ordinary providence, be crowned with success. All that is wanted is a capital wherewith to commence.

In this rapid and imperfect sketch of the many mercies which a kind Providence has, since we last met, bestowed on Jubilee college, I have been waiting for an appropriate place to mention the very valuable present of a bell, from my old and esteemed friend, Capt. Richard Bowen of Pittsburgh, Pa. My acquaintance with this worthy gentleman began in 1805. It affects me with no common feelings of grateful respect to record this instance of his goodness."

The clergy of this diocese were expected to send in their reports to the Bishop, some time previous to the convention. With the exception of the Rev. Mr. Douglass that expectation was disappointed.

I have been officially informed, that the Rev. Mr. Minor, appointed an itinerant missionary, has removed from New-York to this diocese, and commenced his labors on Des Plaines, Fox, and Rock rivers.

The Rev. Mr. Giddings has informed me that he has removed from Kentucky to Quincy, in this diocese. The Rev. Mr. Sellwood has told me he has received an appointment of an itinerant missionary, and has reported his doings to the board. The Rev. Mr. Hyer, whose letters of dismission I received from New-York, I have heard is in Jacksonville: but he has made me no communication.

This is about all the stated information I have received from my presbyters. They are all on the missionary list except one, and no doubt report to the board.

The conclusion of the address of Bishop Chase, is confined to a notice of the recent letter of Bishop Kenrick, to the Bishops of the Protestant Episcopal Church, and his answer thereto. The remarks and letter are characteristic of the good bishop; and but for the great length of the present

notice, we would have given them in our present issue. We may publish them in our next.

#### INDIANA.

**INDIANA CONVENTION.**—The Fourth Annual Convention of the Protestant Episcopal Church in Indiana, met at Christ Church, Indianapolis, on Friday, May 28th, 1841. There were present, Bishop Kemper, six Presbyters and one Deacon, and nine lay delegates from six parishes. Rev. J. R. Johnson of Lafayette, preached on Thursday night, an admirable discourse on Christ as our peace. Rev. Mr. Lamont of Evansville, preached the convention sermon on Friday morning, which was on the duties, responsibilities and encouragements of the ministry. Revs. Messrs. Manney J. R. Johnson officiating at the desk. At night Rev. Mr. Britton of New-Albany, preached. On Saturday morning, Rev. Mr. Fiske of Richmond was in the pulpit, delivering his Master's testimony in his usual affectionate manner, and at night Rev. Mr. Manney of Laporte, preached. On the Lord's Day, which was Whitsunday, we had morning prayers at 6 o'clock, and an address from brother Fiske, the ordination to the priesthood of the Rev. Mr. Adams, of Mishawaka, a sermon from the Bishop and the Holy Communion. In the afternoon there were three infants baptized, and the Rev. Mr. Adams preached. In the evening Rev. Mr. Prindle, of Lawrenceburg, preached. Thus closed the religious exercises of an interesting Sabbath to all present. To the parish of Indianapolis, as having been for nine months without regular services for want of a pastor, and to the members of Convention, as affording an opportunity of sweet communion, and strengthening of the bond of peace. On Monday night Rev. J. R. Johnson again preached, though the business of the Convention had been concluded on Monday morning, and the members of Convention, generally, dispersed. This was the largest Convention since the adoption of the constitution, only two of the officiating clergy being absent, and the subject of electing a Bishop was partly considered, both as to its expediency and the means of support. The Bishop in charge, in his address, urged on Convention the importance of having a diocesan, and a committee was appointed to report on the subject. The committee not being able to come to an agreement, begged leave to be discharged, when, on resolution, the convention went into an election, which resulted in the unanimous choice of Right Rev. Jackson Kemper, D. D. Bishop Kemper having declined, after giving his reasons at length, on the following day, the whole matter was then left for a future Convention.

Rev. Mr. Britton, of New-Albany, was re-elected Secretary of Convention, and Mr. J. M. Moore, Esq., of Indianapolis, Treasurer of the Diocese. The standing committee are Revs. Messrs. Britton, Lamont and Prindle, and Messrs. St. Clair, Thurston and Gross.

The parochial reports were generally encouraging, though it is trying to those who love the Redeemer's holy cause, to see the Church moving so slowly in the great work given her to do. Oh! when shall our waste places be supplied? We have lost one in the number of our clergy since last Convention, and shall probably lose another beloved brother this year. Two or three of the most important parishes are vacant, viz.: Indianapolis, Madison, and Terre Haute. Oh! that the Spirit of the living God would send forth laborers into the harvest, and incline the hearts of those to whom they minister, to sustain them by sympathy



and prayers. Our harvest is truly great, but where are the laborers! Shall a diocese, some of whose parishes, double their numbers every year, be left to the irregular ministrations of others, or to no ministrations at all, for want of the regular ministry?—*Western Epis. Ob.*

#### MISSIONARY INTELLIGENCE.

**SECRETARY TO THE FOREIGN COMMITTEE.**—The late election of the Rev. Mr. Coleman to this office, will give universal satisfaction to the friends of the cause. His ministry in this city has been the instrument of raising the Church of which he was Rector, to a commanding eminence among the churches of this city, and leaves it in condition of such prosperity that it may look for almost any settlement it shall desire. Much as we regret his separation from us, for we have taken sweet counsel together, and gone to the house of God in company, and much as his Church must feel the loss of such a pastor, we cannot but rejoice to have the place of the late excellent and useful Foreign Secretary supplied by a man of so much excellence and power. He will enter upon his duties, welcomed by the Church. He will pursue them, we are confident, approved and blessed by God.

We understand that the Vestry of Trinity have protested against the disruption of the parochial tie that binds to them the Rev. Mr. Coleman, and on an appeal to the Bishop, will probably be sustained in their protest. It is certainly much pleasanter to see a congregation striving for the continuance of their pastor, than for his removal. Should it be impracticable for Mr. C. to enter upon the duties of Secretary, we hope the Committee will be able to make arrangements that shall be satisfactory to the Church, and beneficial to the Foreign Missionary enterprise.—*Episcopal Recorder.*

Since the above was in type, we learn from the Banner of the Cross, "that the case has been submitted to the ecclesiastical authority, under the 33d canon of the General Convention, relating to the dissolution of the pastoral connexion between ministers and their congregations, who concurs in the action of the Vestry. Mr. Coleman is therefore bound to remain in his present charge."

#### THE MISSIONARY WORK.

Previous to the annual meeting of the Board of Missions, held in Philadelphia the last week, circumstances had led us to fear that there would be great diversity of views among the members, if not serious attempts to break up the existing organization. Seldom, however, has there been a more harmonious meeting of the Board, and the result is a determination to prosecute the work of evangelizing the world with unity of spirit and augmented energy.

The state of our domestic missions is, on the whole, encouraging, and a new impulse will be given to this department of the work, by a legacy of \$6000, for the support of the missions under the jurisdiction of our Missionary Bishops, by the late Mr. Olden, of Princeton, N. J.

The small falling off in the contributions to the foreign department during the past year, must be ascribed not to any diminution of interest in the cause, but to the unexampled embarrassment of the times.

The accounts from Texas are such as to strengthen the hope that if the next General Convention carry out the wishes of the Board, by the appointment of a missionary Bishop, the foundation will

be well laid for the permanent establishment of the Church in that infant Republic.

In Africa, the lives and health of our missionary brethren and their families have been mercifully preserved, and the flourishing state of the schools at the different stations, the willingness of the natives to receive Christian instruction, and the hopeful conversion of many already added to the churches, afford cheering indications of the special blessing of God upon this field rapidly whitening for the harvest.

Our missionary to China is steadily prosecuting his good work, with as much of encouragement and hope as could be reasonably expected to cheer the heart of a solitary laborer in such an immense field of spiritual darkness and corruption.

The Greek Mission, in its continued stability and increasing usefulness, answers the brightest anticipations of its most ardent friends. The presence of Mr. Hill added much to the pleasure of the late anniversary, and the publication of his valuable report will convince Episcopalians that the labor and expense bestowed upon the thriving Christian schools at Athens and Crete, have not been in "vain in the Lord."

Our oldest foreign missionary, Dr. Robertson, has been silently but diligently prosecuting his Master's work in the capital of the Turkish Empire. The missionary operations in which he has engaged, are not such as attract much public observation, nor, (considering the peculiar location and objects of the mission,) is much publicity desirable. Yet we trust they will in their future effects, tell upon the spiritual interests of millions. In a letter dated in January of the present year, Dr. R. writes: "For some months past we have been favored with the society, counsel and co-operation of brother Southgate and wife. This is a great privilege, and I daily thank God for sending us such associates. We have a great, a delicate and difficult, but most important work before us; a work of faith and patience, as well as a labor of love. On the spot alone can it be rightly estimated in all its relations and bearings. It is a work in which the future condition of the whole Christian Church, as well as the conversion of Jews, Mohamedans and Pagans, is deeply interested. Oh that it should ever have been entrusted to such unworthy hands as mine! Pray, oh pray unceasingly for me that I may be faithful; and may be willing to labor according to the ability which God may give me." At the time of writing the above, Dr. R. was just commencing a voyage to Alexandria, by the advice of physicians, for the benefit of his health. He anticipated a continuance of his missionary labors during his absence from Constantinople "by preaching, distributing books, visiting the Greek and Coptic Patriarchs and Clergy, conversing with the people about the great salvation, and collecting information regarding the African churches." A letter dated 6th of May informs us of his return from Egypt, in reasonable health and vigor, and it is believed that the results of his tour, and especially of his interview with the Greek and Coptic Patriarchs, will materially aid the progress of the Gospel in the oriental Churches.

On the review of the whole field, then, we find cause to "thank God and take courage." The members of the Church will rejoice to hear that the Board of Missions has resolved not to lessen its operations in either of the departments of the great field; but to prosecute them with greater zeal and efficiency. In this resolution, formed in obedience to the divine command, and in dependence on the

divine blessing, the Board must be sustained by the prayers, zeal and liberality of the Church, whose agent and representative it is in this great work. Let all, then, recognize their baptismal obligations, and labor to perform their duty in this respect, till the Church of which they are members has fully discharged her high office, as the illumination of the world; till "God's way shall be known upon earth, his saving health among all nations."—*Ep. Rec.*

#### ENGLAND.

The Bishop of London consecrated, April 20, the new church of St. John the Baptist, at Harlow, Essex. He remarked that it was the 102d sacred building that he had had the happiness of consecrating.

On April 27, the Bishop of Gloucester and Bristol consecrated St. James's Church, at Barton Terrace, near Gloucester, for the Hamlets of Barton St. Michael and Barton St. Mary. The building is a new and substantial structure, and will accommodate 630 persons, about half the sittings being free.

St. Luke's Church, High Orchard, near Gloucester, which has been built and endowed by the Rev. S. Lysons, Rector of Rodmarton, who is appointed the minister, was consecrated the next day. This church was erected from a design by T. Fulljames, Esq., architect, of Gloucester, and is a neat structure in the later style of Early English. It is calculated to accommodate 520 persons: there are 160 free sittings. It is also provided with an organ. It is the intention of Mr. Lysons to commence a school in connection with the church.

On the following day was consecrated a church, dedicated to St. Paul, at a place called White's Hill, more than a mile distant from the town of Stroud, in the midst of a large and poor population. The church, a beautiful structure of the Norman style of architecture, is capable of accommodating 600 persons, and 500 sittings are free.

These churches have originated with the Diocesan Church Building Association. The first was completed by it, the Society having taken upon itself the liabilities of the contractors, which they were unable to meet, to the extent of nearly 600*l.* That munificent benefactor, Dr. Warneford, gave 500*l.* towards the endowment, the Lord Bishop, 250*l.*; the Dean and Chapter of Gloucester, 250*l.*; and Dr. Warneford also contributed 100*l.* towards the repairing fund. St. Luke's Church originated with the Diocesan Church Building Association, but it was afterwards taken up in the most liberal spirit by the Rev. Samuel Lysons, of Hempstead Court, who built and endowed it entirely at his own expense. The building of St. Paul's Church at White's Hill, near Stroud, was promoted by the above Association to the extent of 500*l.*; and here again Dr. Warneford has contributed 700*l.* towards the endowment.

**DERBYSHIRE.**—We have great pleasure in referring to another liberal act of Jesse Watts Russell, Esq., of Ilamhall. About 130 years ago, Mr. Nicholas Spaldon founded four neat houses in Ashbourn, for widows of poor clergymen of the church of England, and endowed each of them with 10*l.* per annum: to which an addition of 3*l.* 10*s.* per annum to each house, was obtained from some other charity, a few years since. Mr. Watts Russell, being aware how trifling an income this must be for persons who have moved in a respectable station of life, has, with his usual liberal-



ity, lately invested in the funds, in the names of trustees, a sum of money (upwards of 1300*l.*) sufficient to produce an addition of 10*l.* per annum to each house; thus placing the widows in far more comfortable circumstances. Such acts as these deserve to be recorded.—*Derbyshire Courier.*

**GLOUCESTERSHIRE.**—The Lord Bishop of the diocese has recently, in the course of one week, consecrated three new churches—two of them in the neighborhood of Gloucester, and the other in the parish of Stroud.

**HAMPSHIRE.**—The new church of St. Mark, at Anfield, erected at the sole expense of Sir William Heathcote, Bart., M. P. has been consecrated by the Lord Bishop of Winchester.

**HEREFORDSHIRE.**—Improvements to a great extent are now going on in Hereford Cathedral, and will, it is supposed, occupy two years. The Lady Chapel, the stone-work of which is much decayed, is to be restored. Dr. Merewether, the dean, who is a great antiquary, takes an active part in the alterations.

**MIDDLESEX.**—On Monday, May 3, the new church of Christchurch, Watney-street, St. George's-in-the-east, was consecrated by the Lord Bishop of London.

On Tuesday, May 4, the ceremony of laying the first stone of a new church in the parish of Hanwell, took place upon nearly the site of the former edifice. The ceremony of laying the first stone was performed by the venerable vicar, the Rev. Dr. Walmesley, assisted by the Rev. Mr. Emerton, and other clergymen of the neighborhood, in the presence of a large body of the most respectable inhabitants.

**NOTTINGHAMSHIRE.**—The Duke of Newcastle has subscribed the liberal sum of 250*l.* towards furnishing East Retford Church with an organ.

On Wednesday, May 12th, the first stone of a new church, to be erected at Carrington, near Nottingham, was laid by Ichabod Wright, Esq.

**SOMERSETSHIRE.**—The Bishop of Bath and Wells confirmed upwards of 500 children of both sexes at Dulverton and Bridgewater. The venerable prelate is in his 80th year.

**SURREY.**—On Friday, May 7, the new church of St. Mary Magdalen, Peckham, in the parish of Chamberwell, was consecrated by the Lord Bishop of Winchester.

**YORKSHIRE.**—A new church is intended to be built at Farsley, in the parish of Calverley; the site for which has been generously given by Thomas Thornhill, Esq., the lord of the manor of Calverley, besides a sum of 1000*l.* towards the expense of building it.

Two meetings recently held at Hull, for promoting the erection of additional churches at Hull, proved very successful. Before the close of the morning meeting, the subscriptions received amounted to 1300*l.*, and since then the sum has been more than doubled; the subscriptions now being no less than 3212*l.*

**LONDON CITY MISSION.**—The sixth annual meeting of the London City Mission took place to-day at Exeter-Hall. The chairman addressed the meeting on the objects of this society. It required very little to convince them of the importance, but of the absolute necessity of such a

society as this, in so great a city as London. It was impossible that the clergy of any parish, however zealous, could visit all the haunts of wretchedness, of misery, and of sin which in this immense metropolis abounded; how highly important was it, then, that they should be found out by persons self-appointed, to declare in such abodes the glad tidings of salvation. He was delighted to see so large an assemblage on behalf of this benevolent society, for he knew not how benevolence and Christianity could be so well shown as in furthering the objects of this institution. After some farther appropriate remarks from the Chairman, the Secretary proceeded to read the report for the past year. It commenced by dwelling on the great charge the society had undertaken. The principality of Wales was only half as large as the field of the operations of the London City Mission. From 900 to 1,000 persons died every week within their district, leaving it a matter of much doubt what would be their destiny in the next state. Without plague, pestilence, or famine, an average number of 149 persons would die every day during the remainder of the year; and, on the other hand, population was so much on the increase that in thirty years the metropolis would be double its present size, numbering upwards of four millions of souls. The present number of their missionaries was 50, and from the fact of their prospective expenditure exceeding their prospective receipts, they were unable to appoint any more, although many additional missionaries were required. The committee were happy to say that both Churchmen and Dissenters had united in operations as Christians, disregarding all other differences.—(Cheers.) Never were the receipts and expenditure so large, never were the operations so great, and never were the benefits of the Society so generally acknowledged among the poor.—(Cheers.) The number of missionary visits for the year was upward of 325,000; to the sick and dying, upward of 28,000; number of meetings for prayer and reading of the Scriptures, 6,800, and the number of tracts given away publicly, 80,000, besides 3,800 privately. The committee had undertaken the fairs of Greenwich, Wandsworth, and Fairlop, as well as the Hippodrome race course. The attendance at Fairlop on the *Sabbath* last year had much fallen off, and it was hoped would soon be abolished. The committee had directed the attention of the missionaries to the state of the London hospitals, and the report mentioned the startling fact, that the number of persons annually relieved by the six principal London hospitals, namely, Guy's, St. Thomas's, St. George's, the London, Bartholomew's, and the Royal Free Hospital, exceeded the population, according to the last census of the towns of Ely, Durham, Hereford, Canterbury, Peterborough, Winchester, Lincoln, and Norwich. The receipts for this year amounted to 4,822*l.* 2*s.*, expenditure 5,163*l.* 4*s.*, leaving the society in debt to the treasurer 70*l.* The receipts, however, gave an increase on the previous years of 925*l.* 12*s.* 7*d.*

Among those present on the platform were the Hon. and Rev. Baptist Noel, Rev. Dr. Leifchild, Rev. D. Stowell, &c.

#### WALES.

The Earl of Cawdor has liberally given a large piece of ground at Einlyn, Carmarthenshire, as the site for the erection of a new church, of a sufficient size to admit of there being a spacious cemetery attached.

*Chepstow Church*—The restoration of this fine

relic of Norman architecture is now completed. The chancel and transepts, which were destroyed by the fall of the tower about 150 years since have been rebuilt, and the church, which was originally in the form of a cathedral, is now restored to its former dimensions, and contains 1800 sittings, 800 of which are free; thus affording increased accommodation to 1000 persons. The inhabitants of Chepstow are principally indebted to the Lord Bishop of Llandaff for this desirable improvement. His lordship not only contributed the munificent sum of 300*l.* towards the expense, which has exceeded 3500*l.*, but he has exerted himself successfully in procuring subscriptions to the building fund.

#### IRELAND.

*Church Extension.*—In the short space of two years, thirty-one thousand pounds have been subscribed in the diocese of Down and Connor, (comprising only the county of Antrim and part of the county of Down,) for the building and endowing of churches alone.

### Anthology.

#### TIMES GO BY TURNS.

The lopped tree in time may grow again;  
Most naked plants renew both fruit and flower;  
The sorriest wight may find release of pain,  
The driest soil suck in some moistening shower.  
Times go by turns, and chances change by course,  
From foul to fair, from better hap to worse.

The Sea of Fortune doth not ever flow,  
She draws her favors to the lowest ebb;  
Her tides have equal times to come and go,  
Her loom doth weave the fine and coarsest web:  
No joy so great, but runneth to an end;  
No hap so hard, but may in fine amend.

Not always fall of leaf, nor ever spring,  
No endless night, nor yet eternal day;  
The saddest birds a season find to sing,  
The roughest storm a calm may soon allay.  
Thus with succeeding turns God tempereth all,  
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost,  
That net that takes no great, takes little fish;  
In some things all, in all things none are cross'd;  
Few all they need, but none have all they wish.  
Unmingled joys here to no man befall,  
Who least hath some, who most, hath never all.

ROBERT SOUTHWELL.

#### ON THE TOMBS IN WESTMINSTER.\*

Mortality, behold—and fear—  
What a change of flesh is here!  
Think how many royal bones,  
Sleep within these heaps of stones;  
Here they lie, had realms and lands,  
Who now want strength to stir their hands;  
Where from their pulpits seal'd with dust,  
They preach—in greatness is no trust.  
*Here's an acre sown, indeed,*  
*With the richest, royal'st seed,*  
*That the earth did e'er suck in,*  
*Since the first man died for sin.*  
Here the bones of birth have cried,  
Though gods they were, as men they died;  
Here are gauds, ignoble things,  
Dropt from the ruin'd sides of kings.  
Here's a world of pomp and state,  
Buried in dust, once dead by fate.

FRANCIS BEAUMONT.

#### UPON HIS PICTURE.

When age hath made me what I am not now,  
And every wrinkle tells me where the plough  
Of Time hath furrow'd; when an ice shall flow  
Through every vein, and all my head be snow,  
When Death displays his coldness in my cheek,  
And I myself, in my own picture seek,  
Not finding what I am, but what I was,  
In doubt which to believe, this, or my glass:  
Yet, though I alter, this remains the same  
As it was drawn; retains the primitive frame  
And first complexion; here will still be seen  
Blood on the cheek, and down upon the chin;  
Here the smooth brow will stay—the lively eye,  
The ruddy lip, and hair of youthful dye.  
Behold what frailty we in man may see,  
Whose shadow is less given to change than he.

THOMAS RANDOLPH.

(Memorable as the adopted son of Ben Jonson.)

\* In our article on Jeremy Taylor, the reader may find a reference to this poem of Beaumont; the entire texture of which, and particularly the passage in *italics*, is almost a literal transcript from the fine prose of the English Chrysostom.



## Literary.

## CURRENT LITERATURE.

DEMOCRACY IN FRANCE, by A. Dumas : translated by an American. J. & H. G. Langley, 57 Catherine street.

This volume comprises a clear and animated summary of French History, which is made the central point of the history of modern civilization. In tracing the early beginnings of the Franco-Roman Monarchy as coincident with the early history of Christianity, the origin and birth-epoch of modern civilization, the author exclaims with an enthusiasm truly Gallic, "The Saviour Christ, is the only Son of God, and the French nation was to be the eldest born of Christ." A similar spirit runs through the whole : a desire to exalt the French nation, and yet not to depress others by comparison. The *amor patriæ* is indirectly exhibited. So small reverence is left, however, for the good old-fashioned feelings of patriotism and national pride, that we shall never be the first to cast a stone of reproach at any eulogist of his native land, provided he be sincere and intelligent.

Mr. Dumas is the apostle and advocate of Democracy : a fearless investigator of the rights of the people and asserter of them, when discovered.

He has traced with an unerring hand the gradual growth of the popular will, from the dawn of its existence in the communes, to the present day : he has measured with even justice the rise and decline of the monarchical authority, from the first Merovingian King to Louis Philippe, the present sovereign.

Our author is remarkably clear in his chronology, and ingenious in his political inferences—with all his closeness to apparently insignificant facts, which, notwithstanding, are full of weight and importance, in their consequences ; he is, nevertheless, whenever an opportunity allows, remarkably lively and spirited, in his narrative, pointed in his reflections, and terse in style. His occasional sketches of character are well done : his colors laid on with considerable nicety of touch.

Of all compendiums, we regard this the best, if only from the single excellence of a frequent reference and judicious quotation of original authorities—the old writers of chronicles and memoirs, contemporaries of the early Kings. Long passages from these early writers are introduced with great effect. The force of contrast, between the comparatively plain and neat style of the original and the picturesque and romantic cast of the extracts, produces an effect similar to the reading of an illuminated manuscript, in which the brilliancy of the striking colors is finely relieved by the modest gravity of the more sombre traits ; of this description, are passages from Gregory of Tours, from Brantome, from Marco Polo the traveller, from Eginhard, and others of the old chroniclers.

The amount of erudition in this work is astonishing, especially, when the peculiar talent of the writer is considered, which is supposed to lie rather in the regions of fiction than in the dry, dusty, investigations of antiquity. M. Dumas is a writer of dramas and novels, and proofs of this are scattered up and down, even in this historical investigation, in which there is displayed no mean dramatic skill and a good deal of vivid illustration.

To the translator we are much indebted, who has executed the task of producing a faithful, and at the same time, a spirited version, with such facility and uncommon force, as to even emulate the original, as a fresh and vigorous production.

J.

BIOGRAPHY AND POETICAL REMAINS OF THE LATE MARGARET MILLER DAVIDSON, by Washington Irving, Philadelphia: Lea & Blanchard.

Margaret Miller Davidson appears from the narrative of Mr Irving, to have been a girl of remarkable precocity of intellect, sweetness of disposition, and unnaturally excited sensibilities. Perhaps, we ought not to use the phrase "unnaturally," in the case of one, in whom imagination was predominant, and whose physical constitution was of the frailest texture : but rather substitute the term "prematurely," for her feelings outran her personal experience : her imagination had nothing of the substantial force, a later age might have displayed.

For our own parts, we are no believers in wonderful early geniuses : young poets, least of all. Of all mental gifts, imagination needs time to test its original power : learning to gild with antique imagery, old passions and new emotions : experience and suffering, to purge it from dross and puerility, and egotism : large comprehensive reason 'looking before and after,' to found its structures upon. Now, in a child, it is impossible to find these qualifications for the Divine Art, since they imply the flight of years over the head, the succession of incidents and sufferings in personal history.

We have ever held the notion, that the Father of us all never created a great soul except for great things. We believe no true poet ever died without leaving a memorial of his best powers. Many young writers of good rhymes, of sweet verses, are held up as examples of what they might have done. But, probably, they had never done better—what is remarkable for a child, is unnoticed in a man or woman. Many of these precocious geniuses, grow up into mediocrity, the more remarkable, from their early promise of something more. Master Betty turned out a third rate performer. The calculating boy grew up a cypher.

Much oftener, the neglected child becomes the honor of his family : the abused boy always overlooked, not seldom becomes the best man.

In the case of our American child of genius, we must remark, that there is sense in all her verses. That is more than can be said of most childish poets. Many of Lord Byron's juvenile poems answered very well to the title.

'Whom the gods love die young,' is a favorite quotation, and surely infancy or youth and innocence are closely united. A child is a miniature type of heaven. But there is a greater favorite of heaven, a man of noble intellect and strong passions, whom the world cannot corrupt, nor fortune master ; who struggles manfully in the Battle of Life, preserves Faith and Hope in every storm of Mischance ; who is loving and humble, and a contrite sinner, and a friend of humanity, and yet independent, honest, irreproachable. He is the favorite of Heaven, who needs not the eulogy of friends and cannot be moved by the weak malice of his enemies : who dies a sincere Christian, as he has lived a true man.

Though the poems of this gifted young lady be overlooked in the host of new publications and the large body of standard classic verse ; yet still will she live in the memories of those who knew her, as a sweet, innocent child of nature and ignorant of art. A Mother's Love, entwined with her history and forming a delightful family picture, is one of those sights none but a cold worldling can despise, and then only because he wants the heart to love.

J.

FRAGMENTS FROM GERMAN PROSE WRITERS : translated by Sarah Austin : London.

Mrs. Austin, a lady of fine sense, a thorough German scholar, a sensible and acute critic, and an uncommonly clear and faithful translator, has in her note-book collected together a mine of choice passages and radiant fancies, from writers of the country of genius of every order and calibre, Germany. The volume is, literally, 'a wilderness of sweets,' where, despite the absence of formal method, 'no crude surfeit reigns.' There are few of the prominent names in German literature, that are not adequately represented in these pages. There is not a page that does not deserve to be quoted : at present we have not the space, but shall hereafter, we trust, be enabled to present a few extracts to our readers, from the reprint with which we learn the American public is to be supplied, from the press of the Messrs. Appletons.

Among the fruitful authors of the richest contemporary literature, we notice numerous extracts from the varied, subtle and fantastic genius of Jean Paul. 'The Only One,' as his admiring countrymen affectionately style him. Noble aspirations are quoted from Novalis : benevolent prophesying from Herder : generous sentiment from Schiller : acute, deep criticism from Goethe—a few detached sentences of his, on the Vicar of Wakefield, on modern French literature, on Victor Hugo, in particular, are worth some whole review articles : delicate analysis, from the Schlegels, and Lessing. In some authors, here, we have the materials of a volume : the mere separate paragraphs of others, contain an essay. From Pestalozzi, we gather a very just view of the prevalent defects of popular education, more especially true before his time, since when, the art of instruction has received many ingenious improvements. We quote the paragraph.

"The fact is indisputable. Our popular schools are not only unsatisfactory and wholly inadequate to the cultivation of those natural powers of which man, in a state of society, stands in need ; they have, in many respects, been positive obstacles in the way of the purely psychological development of those powers. For even the faculties which have been regarded as the most important and valuable, have been subjected to a training, in which knowledge is forced into the mind without any exercise of the powers of thought and feeling ; the superficial acquirement of so called truths has been preferred to the inculcation of principles on the practice of the arts of life ; and the true and real development of the innate faculties of man has been rendered subordinate to useless and showy accomplishments."

Equally judicious is the sentiment of a much finer writer than Pestalozzi, the delightful Tieck, in his Phantasia, on the subject of Books for the People : and, in particular, for the fairer portion of them.

"Books for the People."

"How can you women," continued Manfred with great vehemence, "endure to have your maternal affection, your love, your tender devotedness, your conjugal virtues, your chastity, stuck up or hawked about like bad pictures ? For that is the plain truth, however these gentlemen may affect to axalt and glorify your 'vocation.' And look at the novels !

"I will suffer no 'Book for Mothers,' or 'Book for Wives,' or 'Whole Duties of Woman,' or any trash of that kind, engendered by the absurdity of our views, and nurtured by the vanity of the age,



to come into my house. And the very people who write and praise this really immoral stuff, are those who want to take from the working man his Siegfried, his Octavian, and his Eulenspiegel, that the morals of the lower classes may not be corrupted! Can there be anything sillier or more preposterous?"

Hereafter, we shall have much more to say on this engrossing, and yet too much neglected, topic of German Literature. J.

### Miscellaneous.

"GATHERINGS."—BY CAROLINE FRY.

"The blessedness of dependence in Christ is no mere negative of earthly care; the riches of God are no mere security from earthly want; they are a fulness of satisfaction which the world's good cannot purchase or bestow—or take otherwise away, than by taking that place in the heart which they should occupy. "He hath filled the hungry with good things; and the rich he hath sent empty away." How empty! Essential emptiness!—a broken cistern that will hold no water! And then how full are they whom God has filled. How rich when every good thing given us here, is so much added to all-sufficient wealth—to infinite riches and eternal glory. "Godliness with contentment is great gain;" gain that brings no temptation, begets no envy, excites no pride, cherishes no selfishness, and mis-spends no time. As the world has no demand for such possessions, it will not tempt us to divert them from the service of God, and the prince of this world will claim no homage for them. But while we deal unfaithfully with the unrighteous mammon, who will commit to us the true riches Christians forego, by their own choice, this abundant blessedness; wherefore David prays, "Incline my heart unto thy testimonies, and not to covetousness; turn away mine eyes from beholding vanity, and quicken me in thy way." He knew that these were opposites; that they could not consist together. As contentment cannot consist with unsatisfied desire, nor godliness with a forbidden aim, this gain is unavoidably forfeited by the pursuit of any other. We wilfully forfeit it every day, and wonder that we have it not. We read the sweet promises of God, "Thou shalt keep him in perfect peace, whose mind is stayed upon thee," and wonder that our hearts are so ill assured, so ill at ease; we talk about the want of interest in our devotions, the joylessness of our prayers, distance from God, and cold anticipations of the world to come.

Peace was the last gift of Jesus to his disciples; peace was the first announcement of his coming; peace is the exclusive gift of God, and the sole privilege of his believing people; for Satan, with all his falsehood, cannot cheat us into this; nor the world, with all its blandishments, confer it on us. Christians, I believe, wonder; I am sure at least they complain, that they enjoy so little of this best boon of heaven; but is it not a fact that even Christians overlook to whom it has been promised? It is the blessing of the poor, the dependent, the unselfish, and the satisfied. We are rich, or mean to be rich, or wish to be rich. If this is the secret, that so few of us enter into our rest; our's though it really be, by the free gift of God, our Saviour's parable would be well applied, "Sell all that you have, and buy it." Alienate from yourself the wealth you have, by spending it in the

service of God, and for the happiness and benefit of mankind; make yourself poor in the midst of your possessions, by considering nothing that you have to be your own; but a portion rather of the common stock, a common loan from heaven, committed to you for the use of all: so may you bring yourself, however rich, within the blessing promised to the poor. And go not after more; you have not paid the usury yet of what you have. Men do not get peace by increase of their debts. The more you accumulate, the more you will owe to your fellow creatures and to God, and they may hale you to prison before you have time to pay. Give up what God requires of you, those earthly wishes and unhallowed aims, and try if the blessedness he can give you, be limited by anything but your faith to expect it, and your capacity to enjoy it. . . .

### THE TIMES.

Scripture says that the times and seasons were with the Lord. Now it seems very extraordinary that what omnipotent goodness overrules should be so very bad. Let us seriously consider what is meant by it. Time, as distinguished from eternity, and as regards mankind, begins in Paradise, and ends at the resurrection of the dead; that moment at which St. John in the apocalypse, heard one swear that "time should be no longer." This period, divided into successive ages and generations of men, each characterised by some things peculiar to itself, and some peculiar interferences of divine providence, comprehends the "Times" that men have to do with. When it began, they were good, no doubt; for all was good that Almighty goodness had ordained. After the fall, the times were changed indeed, but it was not that God was changed, or that what he ordained could be otherwise than good. It was owing to God's goodness that Time continued to be at all; that he did not destroy the world, and put an end to it at once. It was continued for no other purpose, but to redeem from sin and death, those who will repent and return to God by faith in the Lord Jesus Christ. This is true in general; the world's sentence was reprieved: the execution was delayed: and the season of grace that intervenes, is the interval that we call "Time." With respect to individuals, from the least to the greatest, the years that we live upon the earth, which is what we call "our own times," is the interval that God mercifully grants us, to seek forgiveness and reconciliation with Him, to love and serve Him here, that we may be prepared to dwell with Him in heaven.

Whatever men in common talk may mean, this is the real meaning of "the Times,"—of "our own Times." It is of God's goodness that we have any, and his design in it is good; if the Times are not good to us, it can only be because they do not serve the purpose he intends. If the use of life was to grow rich, then there would be "bad Times," whenever we grew poor. If the use of life was to enjoy ourselves a little while and die, then there would be "bad Times," whenever troubles and difficulties overtake us. But if it be true that life is given us, and has no other use and purpose, but to find and follow after everlasting happiness, then, before we pronounce them to be good or evil, and more particularly before we are heard to complain of them, we ought to examine how far they are favorable or otherwise, to the attainment of this purpose; which alone can make them good or bad to us. \* \* \*

We are, perhaps, at the end of a prosperity by which we have been inflated and corrupted—at

the beginning of an adversity by which we may if grown wiser, be humbled and reclaimed.

We are at the end of darkness and ignorance, in which men departed from God through carelessness and indifference; at the beginning of an age of universal information, in which those who despise him, will do it knowingly, and in defiance. Possibly, though still let us hope otherwise, we are at the end of his Almighty patience, and about to abide the commencement of his vengeance. We must see to it, each one according to our separate position in society. I cannot make the application to individuals; but since it is true that all are separately concerned in marking the signs of the times, how peculiarly must they be so who take part in the education of children in the present day—to make use of the things that have taken place, and prepare them for those which seem likely to ensue.

When God is giving, is the time to teach our children how to use; when he is taking away, is the time to teach them how to do without. In an age of ignorance, we have to supply the poor with knowledge sufficient to direct their steps; but in an age like the present, our task is rather to give a right direction to that which is freely supplied; if it was formerly to lead the blind, so now it is to set up way-marks for them that see; for it will be in vain to bid them shut their eyes that we may guide them. In those things, on the contrary, which respect the peculiar current of men's minds and opinions, at any given period, a counteracting influence in religion is usually required; because, run which way they will, their tendency is to err, if not restrained. It cannot be doubted that the current now is toward independence of opinion, insubordination of conduct, intellectual assumption, and insubmission to authority, divine and human.

The best of all ways, therefore, to amend the times is, to make better use of them for our own salvation, and for promoting the salvation of others. Humanly speaking, every thing depends upon it. Knowledge, understanding, is the characteristic of the day: the direction given to that knowledge, the correctness of that understanding, will stamp the character of our times: they will soon be, indeed, the best or worst that ever were. If knowledge can be made subservient to religion, they will be blessed increasingly; if not, vain will be the help of man, for God will not help a people that knowingly reject Him, and choose to be independent of Him. Intellectual light has burst in upon us like a flood; prejudice, habit, influence, the restraints of the ignorant are swept away; nothing but truth, divine truth and principle, can direct the torrent and render it innocuous. I own I apprehend less evil from these changes to our own times, than to those of our children:—how very much under God are theirs in the hands of those who are now teaching them!

ORGAN MANUFACTORY, Anthony street, New York.—The large Organ for Christ Church, city of Alexandria, D. C., is now finished, and will remain for exhibition a week.

In submitting this very complete and beautiful instrument for inspection, I have the fullest confidence in the support of a generous public, notwithstanding the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as "botch;" I therefore respectfully invite the public, and especially clergy men and gentlemen about erecting Organs in their churches, to call and examine it, assuring those who may favor me with orders, that none but the best and most respectable workmen are employed in my establishment, and that they may depend upon having very superior instruments in every point of view.

GEORGE JARDINE, Organ Builder.

New York, July 3, 1841.